

Liquor Alchahest,
OR A
DISCOURSE

Of that Immortal Dissolvent
O F

Paracelsus & Helmont.

It being one of those two Wonders
of *NATURE* and *ART*, which radi-
cally dissolves all Animals, Vegetables,
and Minerals into their principles, with-
out being in the least alter'd, either in
weight or activity, after a Thousand
Dissolutions, &c.

Published by J. A. PYROPHILUS.

*Quicumq; ergo Medicina operam datis summo
studio id adniti debetis ut Alchaest pra-
parare discatis propter aversionem multo-
rum morborum qui ab Hepate oriuntur &c.*

*Paracels, Archidox lib. de viribus mem-
brorum cap. 6. de viribus Hæmatib.*

L O N D O N,

Printed by T. R. & N. T. for W. Cadman at the
Pope's-Head in the Lower Walk of the New-
Exchange, 1675.

Liquid Alcohol

DISCOURAGE

PHYSICIAN

Printed by T. & A. M. at the
of the





To the truly Honourable
ROBERT BOYLE, Esq;

S I R,

THAT I have
made choice
of your Honour to
Patronize this Po-
sthume Tract, will
appear no wonder
to such that have
been

The Epistle
been acquainted
with your know-
ledge in this more
occult Philosophy
of the Adeptists,
as well as with
your Candour to
encourage such
who have been but
pretenders to Py-
rotechny. I know
need well,

Dedicatory.

well, you affect
not Flattery; and
for me to speak
much, would but
lessen, the World
having been (by
so many) acquaint-
ed with your
worth. All the ex-
cuse I make your
Honour is, That
the

The Epistle

the present Treatise is yours by Right, the Author having in his Pyrotechny Asserted, begun this Discourse, so that I only surrender what's your own. If the Nobleness of the Subject be
not

Dedictory.

not sufficient to
plead my excuse
for this Dedicati-
on, I hope your
wonted Charity to
forgive others, will
not be straitned to
me, since I had no
other Ambition in
the Publication
thereof, then the
pro-

The Epistle, &c.
promoting the
publick good, by
inspiring others
to do the like, and
giving this further
testimony of my
self, that I am

Your Honours

Obliged Humble Servant

From the Golden
Globe against
Strand-Bridge.

J. ASTELL.

The



THE
PREFACE.

After a long debate with my self, I found I was obliged to put forth this little Tractate, not only to show my justness to the Dead, but my desires of gratifying the living; for in an Age where-

The Preface.

Wherein this kind of
Philosophy receives
such great encourage-
ment (having acquired
many eminent Practitio-
ners as well as Patrons)
and by the happy disco-
very of diligent search-
ers, hath made so large
an improvement : I
thought I could do no less
then communicate this
Essay concerning the
Immortal Liquor Alcha-
best, that being the great
Key

The Preface.

*Key which unlocks Na-
tures choicest Secrets ;
and which at present is
so diligently sought af-
ter. The Author of
it was a person so indu-
striously laborious in the
searching after natures
choicest mysteries, that
he spared not for
pains nor costs in the
hunting after the true
knowledge of the most
abstruse Philosophy.
That his acquirements
were*

The Preface.

were great, is not unknown to the World, especially to those who had any intimate familiarity with him, his Writings testifie his ability in the Philosophy, or learning of the Schoools, as well as in that of Nature, his discoveries having truly intituled him Philosophus per Ignem. It was his misfortune to justifie Truth in an Age when Chymistry had few Friends

The Preface.

Friends that durst appear to justifie her, yet so great an effect had his Writings, back'd with Truth, that the Eyes of many were opened, and occasioned several to become Profelytes to Pyrotechny. It would not, I believe, lessen the esteem of some eminent Practitioners, should they acknowledge with me, that they had from him those true fundamentals of Art
that

The Preface.

that hath rendred them
thus famous. So that this
present Age reaps the
benefit of his more early
Studies. Had he not
met with many Crosses
and Troubles, doubtless
his discoveries had been
greater ; and had not he
been cut off by that ra-
ging Pestilence, 1666.
When he was just rising
out of those Clouds
which Eclipsed his
worth, it would quick-
ly

The Preface.

ly have appeared to the
World, notwithstanding
the malice of his Ene-
mies, That he was a
true follower of Nature.
Pyrotechny hath not
had a bolder Champion;
and I verily believe, ma-
ny of his Enemies will
now confess, they are
convinced of the ineffi-
cacy of Vulgar Medi-
caments; and that there
is an absolute necessity
for a new method of

A Phy-

The Preface.

*Physick, as to the Phar-
malentick part : for
dayly such incroach-
ments are made upon this
noble faculty, that if not
speedily prevented, it
will be of little or no
esteem. The Common
method of Physick being
passed into the hands of
all kind of unletter'd
People ; and the chief
remedy that is left,
would be a diligent in-
quiry after noble Medi-
cines*

The Preface.

cines, such that are agreeable to Nature, which the Author of this Tract candidly did not only hint at, but discover as plainly as it was fit, without incurring the same inconveniencies as did attend the making publick the Common method of Physick: which faults are not only to be taken notice of on the Gallenical part, but likewise those abuses are to

The Preface.

be consider'd which have sprung from Chymistry. It being common in this latter Age, for many to cry up themselves for great Chymists, who (ignorantly decrying all others) have hardly known well the Names, (much less the uses of Chymical Vessels) these Men have had the impudence to impose on the World Trifles, for Universal Remedies; many
of

The Preface.

of which undiscreeetly
administred, have truly
cured all Diseases; by
giving the unwary Pa-
tients their Passports in-
to another World. But
I shall pass them over,
as being unworthy my
time to particularize
their Cheats, which I
have not patience to
think of, nor can any
true Son of Art consider
without resentment, the
abuses that are daily

The Preface.

committed by this Farra-
go of Impostors, that
have been, and will ever
be, a dishonour to the
honest Professors of Py-
rotechny. The only ex-
pedient in this Case,
wherein the good of
Mankind is concerned,
the Lives of Persons be-
ing more to be valued,
then all other worldly
consideraions, is this;
for some well experien-
ced Artists, to put to
sale

The Preface.

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Py-
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be-
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dly
is;
en-
to
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sale to the *World*, such
true Remedies, with
their uses, as may be be-
nificial for the eradica-
ting of Diseases, Me-
dicines that have been
known to be successful
by reiterated experi-
ments, and those duely
made, not conjectural.
By this means the ho-
nour of that most noble
faculty of Physick will
be recover'd and advan-
ced, and the truth of
-98- A 4 Chy-

The Preface.

Chymical Remedies will be manifested, notwithstanding the reproaches of malicious gain-sayers. This the noble Helmont did; and by this way will it soon appear, whether or no those refined Chymical Medicaments, are not more safe, more easie, and more effectual for eradicating of Diseases, then the Common Gallenical apparatus of Medicine. But such
Ar-

The Preface.

will Artists, whoever they
ith- be that will thus expose
ches any thing for the good of
ers. Mankind, I am sure
ont will be more ingenious
may then those undiscree
be- pretenders to Chymistry,
ned as to make the World be-
nts, lieve, That an univer-
ore sality of healing Disea-
tu- ses, can any way be ex-
Di- pected from any one par-
mon ticular Medicine ; it
s of being impossible, were
uch they Masters of the
Ar- Grand

The Preface.

Grand Elixar, with that
to cure all Diseases. I
come now to speak some-
thing concerning the Au-
thor of this Tract, who
was Dr. George Star-
key, (my very good
Friend) a Man whose
Writings spoke
him more to the
World than his
Person or Dis-
course; whose moral fail-
ings I dare no more justi-
fie, but he was a Man,
and

Natures Expli-
cation, & Hal-
monts Vindica-
tion. Pyrotech-
ny Asserted.

The Preface.

hat and as such, the best of us
I are subject to erre, which
ne- consideration should in-
An- gage our Charity to for-
who get. When imployed in
ar- Pyrotechnies Schoot,
ood Nature had not a more
pose diligent Scholler; and
oke who, to my own know-
the ledge (not in vain)
his wrought for many years
Dis- upon this Subject he dis-
ait- courses of.

ti- I must confess, I never
an, could get a sight of the
and Al-

The Preface.

Alchabest perfected by him, whether occasioned by the importunities of Patients for Remedies, whose condition would not admit the tarrying for Medicines of so high a preparation, or his want of conveniencies, being hurried from place to place, I know not, yet have I seen and known him, possessor of several *Magisteries*, and not many Months before his death,

The Preface.

by death, I knew him Master of a mercurial Medicine, whose effects were such, That it merited the name of an Arcanum. Had he lived, I know not what greater proofs he might have given of the certainty of such an universal Solvent. His Arguments deduced from those hints the most noble Helmont gives, are considerable, if duely weighed; and the true searchers

The Preface.

ers after Truth may receive no small Light from him ; for my own part, I have no reason to repent my Labours , and time spent in this Study, Nature being very Grateful to her diligent followers. From this Fountain have I gain'd a Salt , which dissolved in Rain Water, & being amalgam'd with another Metal, this being caused to boil in a Sand Furnace for the
space

The Preface.

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Ca-
ful
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ter,
with
be-
n a
the
pace

space of two hours the
Amalgame was dissolved
into a Liquor, with as
much ease as Sugar dis-
solves in Water. This I
did in the presence of two
Friends, no mean Artists.
Therefore not to be im-
posed upon, with which Me-
dicine, my Menstruum be-
ing separated from it, and
further operated on, I cu-
red deplorable Poxes,
&c. I shall forbear to dis-
course any further, what
other

The Preface.

Other medioaments I have made by the help of good Dissolvents, resolving, if God spare me life, to put forth Pyrotechuy Triumphant, which the Author, had he lived, intended to do, which will be an Explanation of his Pyrotechny Asserted, and Explication of the History of Nature, comprehended in those Subjects.

Liquor



Liquor Alchabest, &c.



I am come now
to the discovery of the great
Circulate, or
immortal di-
solvent of *Pa-
racelsus*, and *Helmont*, not lay-
ing here the foundation of its
Use and Excellency, which I
presume is sufficiently believ'd
in the World already, who
had rather now hear tidings
how it may be attain'd, then
be tantaliz'd with a large En-

B

comium

(2)

comium of its worth and value. I elsewhere taught its Nature, Nativity and Efficacy, although briefly I shall here come to a more large handling of it, yet with caution as well as candor. It is (as I said) a Spiritual Salt, or Saline Spirit, which by reason of its transcendent purity, cannot be corruptively dissipated, and not finding any body so noble (at least more noble) then it self; disdains to be wedded unto any, nor is it capable of a diverse ferment from it self, and so not liable to transmutation: the knowledge and preparation of it, is the work of

(3)

of most abstruce Philosophy,
the hope and crown of the
adepti. O immortal Ens or
Liquour ! which penetrates all
bodies, and perfectly reduces
them to their first Ens or mat-
ter, without any loss of vir-
tue, or pondus, but remains
in number, weight, and mea-
sure, the same after a 1000
times acting upon bodily con-
cretes ; only one conquers and
subjugates it, and is in it self
destroyed in its destruction.
It is vile and yet precious, it
costs nothing, every man hath
it, the poor as well as the
rich ; *Adam* carryed it with
him out of Paradise, it is most

secret in ^{the} *Microcosme*, most potent in the *Macrocosme*; it destroys and conquers all bodies, and subjugates the most rebellious nature. 'Tis the product of *Urine*, then which nothing more common to come by, nothing more difficult to work on, well therefore said *Helmont*, that its preparation was most tedious: And most truly wrote he of such as contemn so vile and sordid a thing, and disdain to learn by the fire what its contents are, *That true Wisdom doth and will despise them.* For the plainer unfolding the mystery of its nativity and preparation, I shall

shall recite my own broileries,
 how I hunted after it, and how
 after many years search, and
 and infinite errors, I at length
 attained it, if there be any
 thing deserving imitation in
 my example, follow it, and
 perhaps (God blessing your
 studies, labours & watchings)
 you may at last attain your de-
 sires, as I, through the undeser-
 ved mercy of God, at last at-
 tained mine. I had not been
 long conversant in the writings
 of that noble Phylosopher;
 but I soon (from some of his
 expressions) gathered a strong
 presumption, that Urine was
 the subject. Especially from

that place in his *Trac. de Lith.* where he thus speaks, *Est in Natura universi, &c.* There is in the whole nature of the Universe, but only one fire, (which is our consuming *Vulcan*) and so likewise there is but one only Liquor which is of power to dissolve all solid bodies into their first matter, without being its self in the least changed or weakned in its virtue; which those that are adept know and can testifie. But in the activity of other Spirits, the dissolvable bodies can never radically mix themselves with the dissolving Liquor; and therefore, though they

they are corroded, yet is not this to be esteemed an intire dissolution, for every acid Spirit (being corrosive) by corroding another body, is coagulated, and in a manner fixt, and becomes transmuted into the form of a condensed Salt, not that the body, which (without alteration) endured what the pontick Spirit could work upon it, acts any thing towards its coagulation, but it self by its proper corrosive activity, is Coagulated of its own accord. Thus far *Helmont* in that place, who elsewhere speaking of his examination of all Salts, by way of Analyzing them, found

by all trials possible, that their Spirits were still acid, except only Alcalizate Salts, and those of the Essential Sulphurs of vegetables. The Spirit of Mans Urine, notwithstanding, was neither Acid nor Alcalizate, but meerly Saline, also the Spirit of the Urine of Beasts. Hence I concluded, that in one of these two the Immortal Liquor must find its primitive original, having on good reason, excluded all acid Spirits; (and by consequence the Spirits of all other Salts in the World) Nor was the controversy long deciding between Alcalizate
and

and **Urinous** Salts, considering the words of *Helmont* : when (saith he) I distinguished between the **gries**, and the Salts and **As** of *Concretes*, by an analytical resolution of them, I wondred at the sluggish, inactive nature of the **gial** compared to the dignity and excellent activity of the other two principles (to wit Sulphurous and Saline) Moreover I found, saith he, those Salts more dull and languid, which partaked of the nature of **A**, but of **Acalizate** Spirits, and those of **Essential** vegetable Sulphurs, he saith definitively, that their saline

Acrid

Acrimony is fat and Sulphureous, nor easily or speedily reducible into Salt, unless by a tedious inversion of their whole substance; whence I observed, that Alcalyes were not to be volatized (duely and truly) but by means of essential vegetable Oyls or Δ s. Secondly, That being volatized, they retained their Sulphureous fatness a long time, till by a tedious inversion of the whole substance, the Sulphureous nature was turned into a Saline. Thirdly, Yet (even then) those saline Alcalizate spirits could not give the immortal Liquor, because
 Mere-

Meretriciously addicted to
 wed any subject, and by dis-
 solution thereof, to be redu-
 ced into a Coagulative vola-
 tile Salt, as *Helmont* expressly
 teacheth in his *Tract. de Feb.*
 as also in his *Tract. de potest*
Medicam, his words are these,
If, saith he, you cannot attain
to the Arcanum of our Fire,
learn (as a succedaneum there-
to) to make Alcalyes volatile,
and with their Spirits perform
your dissolutions ; which, al-
though they leave their dissol-
ved Bodies (when digested in
our Stomacks) yet have they
by their Dissolution of, and Co-
agulation upon them, borrowed
 so

so much of their virtue, as by it to be able to overcome most Diseases. And in another place he saith, If Spirit of Salt of Tartar dissolve Quick-Silver, Silver, Unicornes Horn, Crabs Eyes, or any other simple; it will cure (not only all Feavours) but most Diseases indifferently. And without making distinction; not that I expect the Quick-silver, Silver, &c. should pass with the Spirit into the Veins; but it is sufficient that the Alcalizate Spirit is by means of these Bodies, reduced into the nature of a Volatile and Coagulable Salt; and in the

Sto.

Stomack being first digested,
 (as other Meats are) it
 it passeth into the Meseraicks,
 being carried thither by the
 Urine ; and in its passage re-
 solveth and loosneth whatever
 obstructing filth it meets with,
 by virtue of its Exotick qua-
 lities, borrowed in dissoluti-
 on, from the bodies whereon
 it was coagulated. And in
 his *Tract. de potest Med.* speak-
 ing of Alcalyes, I perceived
 or felt (saith he) that they
 are utterly void of all seminal
 power, or properties, and
 have only a Saponary, Abster-
 sive, and resolving nature;
 wherewith they are conten-
 ted ;

ted; except they be made volatile, and then I was sensible that they re-assumed Balsamick seminal Vertues, and the radical principles of these concretes (by whose volatile Δ s they were revived and made volatile.) But adds, I
 ' was sensible how easily these
 ' volatile Alcalyes are transformed into new and various
 ' forms, since they unite most
 ' readily to any Bodyes, and
 ' wed therewith: acting according to the native disposition of the Bodyes, to
 ' which they are thus conjunctively associated. By these testimonies of this noble and
 most

most acute Phylosopher, whom I felt understandingly, having first often read him, and seriously consider'd his words, I was wholly confirmed in my opinion concerning Urine, as the only subject in which this secret Liquor was to be sought and attained. Which opinion of mine was daily more and more strengthened by several expressions of his concerning this subject, one of which I recited before, namely, That Wisdom did (and for ever will) despise all such who think scorn to learn by the fire what the contents, nature, and properties of Urine

Urine are, how sordid and contemptible a thing soever it seem and appear to be. Therefore in his Tract. concerning the six digestions in man, he useth this expression concerning the Salt of Mans
 p 217
 v 5-8 Urine, that in the whole systeme of the Universe it had not its fellow or peere. Neither Sea nor Fountain Salt, Salt *Peter* or *Gemme*; In a word, not any natural Salt whatsoever, nor yet the Salt of the Urine of Beasts, was comparable to it. The same he affirms in his *Tract de Lith.* And instances in the Urine of a Horse, which he found far
 to

to fall short of the dignity of
 Mans Urine, not having in it;
 or by any preparation, yield-
 ing that noble Spirit, which in
 Mans Urine was to be found,
 which Coagulated Spirit of
 Urine in an instant, not into ^{wine}
 a fixed body, but an Ætherical
 subtle, spiritual Salt, then
 which nature hath not a more
 spiritual penetrative Creature;
 of the Salt of Urine he before
 said, That he knew not if or
 no the whole World afforded
 any thing of a more subtle
 nature: comparing which with
 that Paragraph concerning the
 Immortal dissolvent in his
Tract. de Medicam potest: he ^{p473}
 calls ²⁷

calls it the highest and most noble of Salts, which hath attained its utmost pitch in nature of subtilty and purity, penetrating all things, and is the only agent in the World, which acting upon Bodies, remains always immutable, and with ease resolves all things, and brings them into ready obedience, liquefying and (at the same time) volatizing them, as Snow is melted in warm water. I observed, I say, in the works of this Philosopher, the Liquor Alchahest, and the Circulated Salt of *Paracelsus*, otherwise called the greater Circulate, were

were Synonimous, and indifferently used to signifie this fire of Hell, or immutable dissolvent; and where is it to be found but in that subject whose Spirit is ^{ever} ~~even~~ saline, never Acid or Alcalizate? Not without cause therefore (by way of incouragement) he thus allureth the studious searchers of truth; seek (my Brethren) and as many of you as are sedulous and diligent shall find truth ready to meet you with open arms, to embrace you, and crown your searches with unspeakable joy. First learn to dissolve the Ducklech, or Stone of the Bladder

or Reins, or the Gravel of either, in a Glass with a Tepid Liquor, inoffensive to either Stomack or Bladder, rejoyce, for you are near the great secret, then learn to dissolve the Ludus, and reduce it into a volatile Salt, &c. Now this Spirit or Liquor which will thus resolve the Dueleck, is the second, which is drawn from Urine (putrified by long digestion.) The former Coagulating Spirit (of *Aque Vitæ* rectified) being some dayes before taken away by distillation. From the testimonies of this most acute and truly adept Philosopher by the fire,

I set my mind to consider the thing it self, and found it a subject of great wonder. My Experience convinced me, that it was an *Anomalous Coagulum*, which being it self a most subtile Spirit, was yet the Coagulation of other (and none but) Spirits, and those only vinous, for although it seems to Coagulate; it destroys utterly all acid Spirits, and returns them into Water insipid, or rather the acid Spirit, attempting by its Corrosiveness, to destroy this tender Spirit, which is most exquisitely volatile and flying: It the better to defend it self,

assumes the form of a coagu-
 lated Body (as Water to
 withstand the active force of
 the Cold which would turn
 it into a Gas, cruffs it self by
 its own action, into an Ice).
 And so this most fugacious
 penetrative Spirit, plays un-
 der the Maske of a far more
 fixed (yet totally volatile)
 Body of Salarmoniack, while
 the Spirit (to avoid whose
 tyranny it thus disguised it
 self) is by its own fretting
 activity totally destroyed from
 what it was, and becomes a
 mere elemental Water : That
 this Coagulation, and disguised
 fixation, with a total suspen-
 sion

sion of the acute Urinary
 odour and taste, is from it self,
 and not the acid Spirit (effe-
 ctively.) I demonstrate, first
 in that upon any Acidity, fixt
 or volatile, it will do the same
 thing, and become the same
 Salt, and so the acid Calci-
 nate of Vitriol, as well as its
 acid volatile Spirit will cause
 the same saline product. But
 Secondly, were the Urinous
 Spirit coagulated passively, it
 would be really and actually
 transmuted, and become ano-
 ther thing, whereas the same
 Urinous Spirit (identically
 and numerically) is (in this
 action) but veiled under a

Larva, or masked under the disguise of a more fixed body (as Water still remaining the same, counterfeits a body of appearing Glass, being indeed but the same water identically, in the disguise of Ice.) And this the affusion of a *Lixivium* of Salt of *Tartar*, or any other Al-
 caly, will easily discover, when in the twinkling of an eye, or the space of the same quickest thought, the same Spirit of U-
 rine, in the same *pondus* & qua-
 lities, and with the same formal
 properties, will distill over as
 before, re-assuming the same
 subtlety of odour, fieryness
 of tast, being equally Vola-
 tile,

tile, coagulating also Spirit of Wine, speedily, powerfully, and solemnly, as if it had never been coagulated. Whereas the acid Spirit is turned into an insipid Water; having spent it self in vain upon this disguised Body of *Sal Armoniack*. And Thirdly, were the coagulation and semifixation actively from the Corrosive Spirit, which is most fiery, and in its tumultuous action, causeth a sensible insufferable heat to the touch, it could not upon a Spirit most exquisitely hot and fiery, actually imprint that *Lunar Blas*, which is apparent in *Sal Armoniack*:

monack. For it being in nature and quality hot, and materially and really (although hiddenly) containing the most fiery Spirit of Urine, of which a drop in an instant will vesiculate the Tongue or Lips, as powerfully and speedily as the most fiery potential cautery; and the Spirit by its most acute sharp odour (arguing the most exquisite heat of it when rectified) being so volatile and penetrative, scarce any stopple can keep it confin'd to the Vessel which contains it; and so piercingly acute, that no humane, or other Animals Organs of smelling can long endure

endure its odour, without a
 threatned Syncope, if not an
 Apoplexie for the time doth
 yet so powerfully operate by
 a *Lunar Blas*, that if *Sal Ar-*
moniack be put in an Urinal,
 or other thick Glasse, and wa-
 ter poured on it, straightway
 it causeth such an extremity
 of Cold, as will actually
 freeze Water on the outside
 of the Urinal, yea although
 ☿, or ♀, or ☿, be sublimed
 with it, which are of a hot
 fiery Nature; And this *Lunar*
Blas is insperable from it as
 long as it appears in the form
 of a more fixed Body of Salt,
 where observe by the by, that
 Cold

Cold is a real positive Ens or Being, and not a bare privation of heat, as the Schools most coldly teach. (It is I say) a Being which in the twinkling of an eye, can by the irradiating Blas of moistened *Sal Armoniack* be sent through the impervious sides of a strong Glass, so as in an instant to produce Cold in its glaciating extream, which was not so the moment before. Therefore Secondly, this cannot be an impression stampd upon the most fiery Corrosive; but is done by the activity of the Urinous Spirit upon it self, which it is so sollicitated too by
the

the excitation of the Corro-
 sive Spirit, as Water actually
 crust it self with Ice, by the
 Irritation of extream Cold,
 which otherwise threatens ru-
 ine to its present form of Ex-
 istence. And Thirdly, By a
 peculiar priviledge the Crea-
 ator hath given this Spirit, the
 most Cold *Lunar Blas*, mar-
 ries it self to this (naturally
 hot in quality) subject, which
 it influentially imprints on
 whatsoever it toucheth; so
 soon as moisture (over which
 the cold Moon by its Light
 is president) is poured on its
 Body; that the Atomes of
 Water and Salt do embrace
 each

each other. Fourthly, no
 marvell, since the Lunar in-
 fluence (having dominion o-
 ver moisture) is the main in-
 strument of reducing things to
 their first matter (as is evi-
 dent in Inke, Broth, Jellies,
 Flesh, or Fish, once thoroughly
 Frozen, that the acid Cor-
 rosive Spirits, (which acting
 their fury upon Bodies, are
 variously coagulated into fixt
 coagulated Salts, oftimes very
 Corrosive) are in this acti-
 on, by a retrograde reduction,
 brought into mere insipid Ele-
 mental Water: For let the
 Corrosive Spirit be of what
 kind soever, Acetous, Vitrif-
 olate,

olate, Nitrous of Salt Gemme,
 Sea Salt, or any other acidity,
 the product of *Sat Armoniac*
 is still the same, as also the
Lunar Blas inhering in it, if
 not appearing with the same
 countenance at first coagula-
 tion, yet by sublimation of
 the coagulated Salt, the iden-
 tity is soon perceptible; and
 the same reduction of the
 Corrosive Spirit to insipid
 Water, is as well the end of
 one acidity as another; By
 which the action of the Spirit
 upon it self, (not suffering a
 passive coagulation from the
 acid Corrosive) is beyond
 dispute, and out of question.

So

So then this is the original and production of *Sal Armoniack* the most subtle acute penetrative Urinous Spirit, meeting with an acid Corrosive; this ~~sacks~~^{sacks} (by a furious assault, to destroy that; which to prevent, the Urinous Spirit, counterfeits a Body by a *spontaneus* Coagulation, which (as more permanent) it opposeth to the fury of the Corrosive spiritual Acidity. Into this Body the *Lunar Blas* concentrateates, and joins it self, dwelling in it invisibly, yet acting visibly.

The

The acid Spirit, fretting it
 self in vain upon this wonder-
 ful body, receiving a deter-
 mination from its Cold *Lunar*
Blas, ends in the total extin-
 ction of its saline seminal vir-
 tue, and that which in other
 actings, receives from various
 bodies, various coagulations,
 into divers forms of Salts fix-
 ed from this counterfeit body
 (guarded by a *Lunar Blas*
 (or influence) receives its
 final destruction, and becomes
 insipid) Elemental water ;
 thus that the Spirit through
 its own activity is exantlated
 (by a frustaneous acting on
 this larvated body) is from

show

D

it

it self; But that the end of this fury, and excandescence, should be the total extinction of its saline life, or being, is wholly to be attributed to the *Lunar Blas*, which is intimately and inseparately wedded to the form of *Sal Armoniack*; whose coagulation into that disguise of a body, is by its own action, on it self, according to an unerring instinct by which the wise Creator hath injoyn'd it to act.

This I have described the more at large, that the studious might lay this true relation of this anomalous Generation, as a sure foundation to
 31 work

work upon in the most secret discovery of what only a true mental man will intellectually apprehend, and intuitively behold, with the clear sight of the Soul or mind. For as there is a *Sal Armoniack* Vulgar, which scarce any Fool but knows; so is there also a *Sal Armoniack* of Philosophers, which only true elect Sons of Learning know: In the circulation of which, is the perfection of the hope of all true adept Brothers of Art, so far as concerns this fire of Hell, which is Fire and yet Water, Water, and yet no Water, Air, and yet

condensable, not Corrosive, yet the most sharp and perpetual Corrosive: A choice Medicine, cleansing and purifying Nature, yet the destroyer and conquerour of Bodies. But vitious Spirits are actually and actively coagulated by Spirit of Urine, and it self is actually con-coagulated with them, of which coagulation *Helmont* gives not an unlike *Elogium*, to that of the Immortal Liquor it self; namely, That it is not made by a bare association of parts, but a marrying of each to other in the bond of indissoluble unity, a production of

of a new Ens, which is a neutral, most subtle, spiritual body, distinct from either parent. Here is a spiritual body arising from two, yet without any diversity of ferment, for a vinous Spirit is intimate, and centrally one with the Spirit of Mans Urine, by virtue and efficacy of which, it coagulates Spirit of Wine, and is coagulated it self, which cannot happen to any Urinous Spirit, unless by the influential power of a vinous; which is the only coagulable object (primarily) of Spirit of Urine. With which, if it meet with any other volatile

latile Spirit, essentially united,
 it coagulates it self therewith,
 so the Oils of Spices, and o-
 doriferous Vegetables, being
 first intimately associated to
 a Urinous Spirit, are with it
 coagulated together into one
 spiritual body by rectifi'd Spi-
 rit of Urine; and truly, upon
 serious consideration, the uni-
 versality of the nature and
 energy of Urine in its Spirit,
 cannot sufficiently be admir'd.
 For (mediately at the least)
 there is nothing in the whole
 universe (except the central
 heart of \mathfrak{z} , and one thing
 which alone is its compere, the
 one destroying it, the other
 un-

untoucht by its activity)
 which is not either by it trans-
 muted into its own nature, or
 else absolutely destroy'd, and
 reduced into clear and ele-
 mental water.

For demonstrating this, it
 will not be amiss to take an
 exact survey, at least briefly
 of all sublimary Concrete
 Bodyes. In the Mineral King-
 dom, the central heart of γ ,
 (as was abovesaid) excepted,
 all Sulphurs, mettaline and
 mineral, yea even of ϕ , ψ ,
 and γ themielves, are by re-
 iterate cohobations, turned
 into saline Liquors, or Spirits,
 and they at last return to in-

fipid elemental Water; so all
 Stones not calcinable by this
 fire of Hell, are made into
 Salts, which by oft circula-
 ting or cohobating with this
 Liquor, are volatiz'd, and by
 addition return at last into
 Water. All calcinable stones
 and shells, yield an Alcaly,
 which being by essential Oyls
 volatized, unite with rectified
 Spirit of Wine, and are con-
 coagulated by an Urinous
 Spirit; which subtile Coagu-
 lum, being by a convenient
 acidity made into a more abi-
 ding bodily Salt, and subli-
 med, whatever will not for-
 mally abide therewith, is se-
 parated

parated straightway in form
 of an *Heterogeneous* Liquor,
 and by an easie art is robb'd
 of its seminal Crasis, and re-
 turns to insipid water. All
 Animals, their Flesh, Bloud,
 and Bones, besides a Mercuri-
 al Liquor (which is soon
 turn'd to elementary water)
 give a fat Sulphur, and an
 urinary Salt, if not by imme-
 diate distillation, yet by a pre-
 vious maceration by ferment
 and putrefaction. The *Caput*
Mart becomes by the cohoba-
 tion of our Circulated Salt, a
 mere Salt, and at last becomes
 Water, as all Earths, Stones,
 or the like, the Urinary Salts
 being

being purified by rectification, and semixed into a more permanent body by proper Acidities, become a *Sal Armoniack*; which in sublimation (losing its Heterogeneities) arises univocally the same with other of the same kind. The fat by distillation is volatized, and by an Alcali becomes susceptible of union with Spirit of Wine, and consequently of con-coagulation by an Urinous Spirit, and by acidities proper is made a *Sal Armoniack*.

The Urine of all Creatures giving a Spirit, is by an acidity made a tractable body
of

of Salt, and by subliming with other *Sal Armoniack*; what is not made one identically therewith, is separated as Heterogeneous, and by an easie art totally destroyed. All horns and hoofs, either immediately, or being before buried, yield an Oyle, and an Urinous Salt; and may be handled, as I said before, in the like case, of the same products of Flesh, Bloud, and Bones. All Trees by burning, give a fixt Alkali, Mercurial Liquor, a volatile Sulphur, and a volatile Salt in the foot, which is plainly and truly Urinous; some Spices, Flowers,

ers,

ers, Seeds, Barks and Roots of Trees, give an Essential Oyle, others exprest Oyle: at least, all exprest Oyles by reiterate distillations, being rectifi'd and cohobated with Alcalyes, become capable of union with Spirit of Wine, and consequently of coagulation by, and subjugation too, Urinous Spirits; which with whatever will not hold coagulation and sublimation, is separated as Heterogeneall, and easily reducible to insipid Water. The destruction of all acid Spirits (by urinous) I taught before. In a word, whatever in the World is (beside

side the central Nut of $\frac{8}{+}$) is
 either fixt or volatile, the fixt,
 either saline or not, what is
 not saline, by art is made so,
 and both (by art and pains)
 become volatile ; and being
 volatized, are soon reduced
 to Elemental Water, robb'd
 of all seminal virtue ; fixt
 Alcayes are volatized, mar-
 ried with vinous Spirits ; and
 coagulable (together with
 them) by means of Urinous :
 Oyles become Salts Volatile,
 and so commiscible with Spi-
 rits of Wine, and so trans-
 mutable by Urinous : Vinous
 Spirits are most universal, all
 Herbs, Roots, Barks, Fruits,
 Honey,

Honey, Sugar, Leaves, Grain-seeds, Flowers, &c. yielding (by fermentation) a true vinous Spirit, which (by re-iterate rectifications) loosing the qualities of the (*media vita*) of its concrete, is not discernable from others, and is (*pari jure*) coagulable in Spirit of Urine, (exquisitely deflegmed) which being then reduced to a more fixt *Sal Armoniack*, if not by it self, yet by subliming (together, with that which is the product of humane Urine, becomes one (homogeneally) with it, and whatever (with it) abides the test of sublimation, in that
more

more fixed bodily form, is ever after univocally, homogeneally, and identically the same, hath the same *Lunar Blas*, and being reviv'd with an (*Alcaly*, or otherwise) gives the same coagulating Spirit, which will coagulate Spirit of Wine. Behold here the admirable nature of the Spirit of Mans Urine, how it plays its part among all other Concretes, Spirits, Acetous, Oleagenous, Vinous, Alcalizate, and Urinous; As *Aarons* Rod did with the Rods of *Pharaohs* Inchanters, it devoured them all, either assimilating them to it self in
 matter

matter and form, or destroying and reducing them (at last) to mere insipid Elemental Water. Here you have a body at last of an admirable product (not Vulgar but Philosophical *Sal Armoniack*) concerning which, I have very much yet to write, howbeit, my writings will be more knotty then *Apollo's* Oracles, till you learn to distinguish between *Sal Armoniack* Vulgar and Philosophical.

The



The unheard of Heteroclyte Doctrin of Sal Armoniack, both Vulgar and Philosophical.

IN my Pyrotechny Asserted and Illustrated, which contains the Second and Third part, accounting my vindication of *Helmont*, and Explication of Nature for the first part, being originally in Latine wrote together

gether, and making with my other Writings but one Volume, I writing of the Immortal Liquor, or Fire, did paraphrastically interpret that place of Helmont, *Ars indagando sollicita est Corpori, quod tantæ puritatis Symphonia colluderet nobiscum, ut a corrupte nequirent dissipari, ac tandem stupefacta est Religio, reperta latice, &c.* To which place, I shall remit the Reader, for what is there spoken too, not intending here a repetition, but a further illustration of things more briefly or obscurely discoursed of there. I observed it to be a Body, which

which Art was so inquisitively
 solicitous to find, but such a
 one, as might play with us or
 make us sport (*colluderet*)
 by its harmony of so great
 purity, as not to be capable
 of dissipation, by means of
 any corruptive agent or instru-
 ment; such play or sport is
 more pleasant to a true Artist,
 then the Lords of the *Philistins*
 could have expected from
Sampson, yet this pulls down,
 and destroys as he did, (not
 Houses) but the most solid
 compact bodies; and Cham-
 pion like maintains its ground,
 although very few Gallants
 and Ladies have that happy-

ness to see the prizes plaid by this Anomalous Combatant. This body I there forbore to discover, except mystically and parabolically; but here I shall plainly enough, to a Son of Art, discover the same, It is as I said, a Body of a Spiritual indestructible Salt, in plain terms, it is the Salt of Humane Urine, or *Sal Armoniack*, not Vulgar (the product of Urine, Soot, and Sea-Salt) but Philosophical, to which the Vulgar is related, as $\frac{1}{2}$ Vulgar, is to the $\frac{1}{2}$ of the Philosophers. The question now will be how this *Sal Armoniack* Philosophical

is made, which I think I have sufficiently declared to a Son of Art; but I shall be a little more plainer and candid in my discovery, That most acute subtile penetrative Spirit of Mans Urine, by the help of another *medium*, not of a diverse ferment from it self, but centrally one I say with it, p57 must be united to an *Acidum*, not Corrosive, *sed nature sue gratissimum*. This *Acidum* must be equally volatile with the Salt of Urine, before it can be Married or United intimately with it. Then by often Circulations it attains that height of purity to be entitled

titled *Ens Salinum, summum salinum & felicissimum*. After all this, I must conclude with that saying of the most excellent Helmont in another case, *Chap. de Feb.* speaking there concerning the *Aurum Horizontale*, *Tametsi paucis absolvi secretum quod medicum nobilitat istudque parasse pro primo vice ingentis operis est pendetque directio a manu ejus qui daton est omnium donorum bonorum*. So I may well say in this, although I have discover'd the matter more plainly then any other, yet when attained, the way of working with it, is not easie, but depends from
 his

his teaching who is the giver
of every perfect gift; to whose
Tutoridge I leave the honest
inquirer and searcher after
Truth.

*Carbones emunt atque vitra,
Dii vero suderibus vendunt Artes.*

FINIS.

ERRATA.

PAge 4. r. in the Microcosme, p. 9. r. Sulphureous, *idem* p. 10. p. 17. for Urine r: Wine, *idem* for Ætherical r. Ætherial, p. 19. for even r. sver, p. 20. for the r. he, p. 32. for sacka r. seeks, p. 39. for sublimary r. sublunary, p. 43. for Alcalid r. Alcaly.